

Prayer begins in the home,  
as we arise each morning with our acknowledgment  
of God's presence and compassion.

I am grateful to You, living, enduring Sovereign,  
for restoring my soul to me in compassion.  
You are faithful beyond measure.

Upon ritual washing of hands:

Praised are You Adonai our God, who rules the universe,  
insuffling in us the holiness of mitzvot  
by commanding us to rinse our hands.

Modeh ani lefanecha melech chai v'kayam  
modah  
Sh'he'chezarta be nishmati b'chemla  
Itabah emunatecha

We are thankful for the gift of our soul.

The soul that You, my God, have given me is pure. You created  
it, You formed it, You breathed it into me; You keep body and  
soul together. One day You will take my soul from me, to  
restore it to me in life eternal. So long as this soul is within  
me I acknowledge You, Adonai my God, my ancestors' God,  
Master of all creation, Sovereign of all souls. Praised are You  
Adonai, who restores the soul to the lifeless, exhausted body.

...antor's

Upon arising in the morning, we acknowledge  
God's compassion in restoring us to life each day.

מודה / מודה אני לפניך, מלך חי וקים,  
שהחזרת בי נשמתו בחמלה, רבה אמונתך.

Upon ritual washing of hands:

ברוך אתה יהוה אלהינו מלך העולם,  
אשר קדשנו במצותיו וצונו על נטילת ידים.

ברכה  
for the gift of our soul

אלהי, נשמה שנתת בי טהורה היא. אתה בראתה, אתה  
יצרתה, אתה נפחתה בי, ואתה משמרה בקרבי, ואתה  
עתיד לטלה ממני ולהחזירה בי לעתיד לבוא. כל-זמן  
שהנשמה בקרבי מודה / מודה אני לפניך יהוה אלהי  
ואלהי אבותי רבון כל-המעשים ארון כל-הנשמות.  
ברוך אתה יהוה הפתור לשמות לפגרים מתים.

Ahavah Rabah

Deep is Your love for us, Adonai our God,  
boundless Your tender compassion.  
*Avinu Maikenu*, You taught our ancestors life-giving laws.  
They trusted in You;

for their sake graciously teach us.

Our Maker, merciful Provider, show us mercy;  
grant us understanding and discernment.

Then will we study Your Torah, heed its words,  
teach its precepts, and follow its instruction,  
lovingly fulfilling all its teachings.

Open our eyes to Your Torah;  
help our hearts cleave to Your mitzvot.

Focus all our thoughts so that we may love and revere You.  
Then we will never be brought to shame,  
for we trust in Your awesome holiness,  
and will delight in Your deliverance.

Bring us safely from the four corners of the earth,  
and lead us in dignity to our land,  
for You are the Source of deliverance.

You have called us from all peoples and tongues,  
constantly drawing us nearer to You,  
that we may lovingly offer You praise,  
proclaiming Your Oneness.

Praised are You Adonai, who loves the people Israel.

## K'RIAT SH'MA

*If there is no minyan, add: God is a faithful sovereign.*

DEUTERONOMY 6:4-9

Sh'ma Yisra-el, Adonai Eloheinu, Adonai Ehad

**Hear, O Israel: Adonal is our God, Adonai alone.**

*Silently:*

Praised be God's glorious sovereignty throughout all time.

V'avavta et Adonai Elohekha b'khol l'vav'kha u-v'khol nafsh'kha  
u-v'khol m'odekha. V'hayu ha-d'varim ha-eleh asher anokhi  
m'tzav'kha ha-yom al l'avavekha. V'shinantam l'vavekha v'dibarta  
bam b'shivt'kha b'veitekha u-v'lekht'kha va-derekh u-v'shokh-  
b'kha u-v'kumekha. U-k'shartam l'ot al yadekha v'hayu l'totafot  
bein einekha. U-kh'tavtam al m'uzot beitekha u-vi-sh'arekha.

You shall love Adonai your God with all your heart, with all  
your soul, with all your might. And these words, which I  
command you this day, you shall take to heart. Teach them,  
diligently, to your children, and recite them at home and  
away, night and day. Bind them as a sign upon your hand,  
and as a reminder above your eyes. Inscribe them upon the  
doorposts of your homes and upon your gates.

DEUTERONOMY 11:13-21

רבים ו: ד-ט'

**שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה | אֶחָד :**

*Silently:*

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

וְאָהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ  
וּבְכָל-מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוֶּה  
הַיּוֹם עַל-לִבְּךָ: וְשָׁנַנְתָּם לְבְנֶיךָ וְדַבַּרְתָּ בָּם בְּשִׁבְתְּךָ  
בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבְקוּמְךָ: וְקִשְׁרָתָם לְאוֹת  
עַל-יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ: וּכְתַבְתָּם עַל-מְזוּזֹת  
בֵּיתְךָ וּבְשַׁעְרֶיךָ:

פ.ד.



## AMIDAH FOR WEEKDAY SHAHARIT

(with Matriarchs)

Adonai, open my lips, so I may speak Your praise.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, great, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature.

*Between Rosh Hashanah and Yom Kippur:*

Remember us that we may live, O Sovereign who delights in life. Inscribe us in the Book of Life, for Your sake, living God.

You are the Sovereign who helps and guards, saves and shields. Praised are You Adonai, Shield of Abraham and Guardian of Sarah.

Your might, Adonai, is boundless. You give life to the dead; great is Your saving power.

*\*From Sh'mini Atzeret until Pesah:*

You cause the wind to blow and the rain to fall.

Your love sustains the living, Your great mercies give life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are Master of life and death and deliverance.

*Between Rosh Hashanah and Yom Kippur:*

Whose mercy can compare with Yours, Source of compassion? In mercy You remember Your creatures with life.

Faithful are You in giving life to the dead.

Praised are You Adonai, Master of life and death.

*When the Amidah is chanted aloud, continue on page 37.*

Holy are You and holy is Your name. Holy are those who praise You each day. \*\*Praised are You Adonai, holy God.

*\*\*Between Rosh Hashanah and Yom Kippur:*

Praised are You Adonai, holy Sovereign.

*Silent recitation continues on page 38.*

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*\*From Pesah to Sh'mini Atzeret, some add: You cause the dew to fall.*

## ALEINU

We are called to praise the Master of all, to acclaim the Creator, for God made our lot unlike that of other peoples, assigning to us a unique destiny. We bend the knee and bow, acknowledging the Supreme Sovereign, the Holy One, exalted, who spread out the heavens and laid the foundations of the earth; whose glorious abode is in the highest heaven, whose mighty dominion is in the loftiest heights. This is our God; there is no other. In truth, God alone is our Ruler, as is written in the Torah: "Know this day and take it to heart that Adonai is God in heaven above and on earth below; there is no other" (Deuteronomy 4:39).

Aleinu l'shabe-ah la'adon ha-kol, la-tet g'dulah l'yotzer b'reshit,  
she-lo asanu k'goyei ha'aratzot

v'lo samanu k'mishp'hot ha'adamah,

she-lo sahm helkeinu ka-hem, v'goralenu k'khol hamonam.

Va-anahnu kor'im u-mishtahavim u-modim

lifnei Melekh malkhei ha-m'fakhim, Ha-kadosh Barukh Hu.

And so we hope in You, Adonai our God, soon to see Your splendor: That You will sweep idolatry away so that false gods will be utterly destroyed, and that You will perfect the world by Your sovereignty so that all humanity will invoke Your name, and all the earth's wicked will return to You, repentant. Then all who live will know that to You every knee must bend, every tongue pledge loyalty. To You, Adonai, may all bow in worship. May they give honor to Your glory; may everyone accept Your dominion. Reign over all, soon and for all time. Sovereignty is Yours in glory, now and forever. Thus is it written in Your Torah: "Adonai reigns for ever and ever" (Exodus 15:18). Such is the prophetic assurance: "Adonai shall be acknowledged Ruler of all the earth. On that day Adonai shall be One and His name One" (Zechariah 14:9).

V'ne-emar, v'haya Adonai l'melekh al kol ha-aretz,  
ba-yom ha-hu yih'yeh Adonai ehad u-sh'rmo ehad.

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## ADON OLAM

*Adon Olam is perhaps the best known and most frequently sung of all synagogue hymns, often attributed to Solomon ibn Gabirol, the great Spanish philosopher-poet. It begins by lauding God as the Infinite, the Creator of all, destined to reign over all. But in the end, the poet can place his ultimate trust only in God's loving embrace, for "God is with me; I have no fear."*

Before creation shaped the world,  
God, eternal, reigned alone;  
but only with creation done  
could God as Sovereign be known.  
When all is ended, God alone  
will reign in awesome majesty.  
God was, God is, always will be  
glorious in eternity.  
God is unique and without peer,  
with none at all to be compared.  
Without beginning, endlessly,  
God's vast dominion is not shared.  
But still — my God, my only hope,  
my one true refuge in distress,  
my shelter sure, my cup of life,  
with goodness real and limitless.  
I place my spirit in God's care;  
my body too can feel God near.  
When I sleep, as when I wake,  
God is with me; I have no fear.

בְּטֵרֵם כָּל-יַצִּיר נִבְרָא.  
אֲזַי מִלֶּךְ שָׁמוּ נִקְרָא.  
לִבְדוֹ יִמְלֹךְ נֹרָא.  
וְהוּא יִהְיֶה בְּתַפְאֲרָה.  
לְהַמְשִׁיל לּוֹ לְהַפְיֵרָה.  
וְלוֹ הָעֵז וְהַמְשִׁרָה.  
רְצוּר חֲבָלֵי בְּעֵת צָרָה.  
מִנְת כּוֹסֵי בַיּוֹם אֶקְרָא.  
בְּעֵת אִישָׁן וְאֶעֱיֵרָה.  
יִהוּה לִי וְלֹא אֵינְרָא.

Adon olam asher malakh  
L'eit na'asah b'h'eftzo kol,  
V'aharei kikh-lot ha-kol  
V'hu hayah v'hu hoveh,  
V'hu ehad v'ei sheni  
B'li rei-sheet b'li takhleet,  
V'hu E-li v'hai go-ali,  
V'hu nisi u-manos li,  
B'yado afkid ruhi  
V'im ruhi g'vuyati,

b'terem kol y'tzir nivra,  
azai Melekh sh'mo nikra.  
I'vado yimlokh nora,  
v'hu yih'yeh b'tif-arah.  
I'hamshil lo f'ha'hibrah,  
v'lo ha-oz v'hamisrah.  
v'tzur hevli b'et tzarah,  
m'nat kosi b'yom ekra.  
b'et ishan v'a-irah,  
Adonai li v'lo ira.

## אָדוֹן עוֹלָם

אָדוֹן עוֹלָם אֲשֶׁר מִלֶּךְ  
לַעֲת נַעֲשֶׂה בְּחַפְצוֹ כָּל,  
וְאֶחָרֵי כְּכֹלֹת הַכֹּל  
וְהוּא הָיָה וְהוּא הוּהוּ,  
וְהוּא אֲחֻד וְאֵין שְׁנֵי  
בְּלִי רֵאשִׁית בְּלִי תְּכֵלִית,  
וְהוּא אֵלֵי וְחֵי גּוֹאֲלֵי,  
וְהוּא נְסִי וּמְנוּס לִי,  
בְּיָדוֹ אֶפְקִיד רוּחִי  
וְעַם רוּחִי גּוֹיֹתֵי.